CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

PROSPECTS OF UNITARIANISM.

(Concluded from our last.)

But that, on which, after all, we place our chief dependence, is the character of our doctrine itself. That doctrine, as we believe, is genuine Christianity, and therefore it must prevail. It has been stigmatized as the half-way road to infidelity. Let it be seen in coming time, whether it is not rather the only barrier against a wild, unprofitable enthusiasm on the one hand, and a deadening belief on the other. *God* is certainly still the basis of Unitarian Christianity. All the glories and perfections of his character, all the impressive and interesting relations, in which he exists towards mankind, will forever constitute the exalted themes of the Unitarian preacher, and find him hearers and followers, as long as he is true to himself and his Creator, and as long as there remains in the breasts of men a spark of religious principle and religious affection. Nor can *we* ever be silenced by one of those hundred dilemmas into which it is so easy for the humblest Unitarian to plunge the most learned and refined of his opponents, such as, what became of the world when its Maker and Preserver lay dead in the tomb?

The *Bible* too is ours. If we still labour to restore it to its true and original text, if we still inculcate the elevated morality which may be drawn from its contents, if we still catch and communicate that spirit of lofty devotion which it in many places exhibits, if we still trace, develope, and apply that thread of inspiration which runs through it, if we still elucidate the difficulties, which antiquity, language, and prevailing associations have unavoidably interwoven into it, never fear, but that there will still exist curiosity enough among men to hear us, and moral sense enough to receive our instructions, and piety enough to join with us, and respect enough for revelation to adopt and practice upon our inculcation of its rules and lessons, and gratitude and friendship enough to animate us amidst the labours of study, or the discouragements of obloquy and opposition.

And *Jesus* too is ours! He upon whom our opponents lavish so equivocal a compliment, by representing our religion as worthless, because it *only* involves all that he taught, and acted, and suffered, and exemplified before mankind, in the name, and by the authority and power of his Father! Jesus is ours, whom *they*, and not *we*, would preposterously reduce to the level of a heathen philosopher, if he is allowed to be any thing short of that Almighty Being, who sent him, and to whom he prayed. Jesus is ours—and will that doctrine ever want the blessing of Heaven on its supporters, or fail of obtaining adherents, till it spreads from the rising to the setting sun, which has *him* for its chief corner-stone? As sure as *repentance* is the chief duty of man—or the worship of the Father in spirit any better than the grovelings of idolatry—as sure as the example of Jesus Christ has any charms, or his miracles any reality, or his revelations of the character of God any authority, or his practical precepts any use of excellence, or the spirit which he breathed any regenerating power, or his promises of heaven any truth, or his resurrection any better foundation in fact than a dream, so sure will Unitarianism be exactly adapted to all the moral and spiritual wants of mankind, and find a temple in millions of pure, virtuous, believing, repenting, and adoring hearts. G.

SUNDAY SCHOOL.

The following extract is a continuation of the Address before the teachers of the Sunday School at Portsmouth; the first part of which was given in our last.

It is our object to lay the foundation of a religious character; and the great command of religion is *to love God;* and the grand motive for the performance of this duty is *that God hath loved us.* We are rational beings, and cannot act without an adequate motive. We cannot love God, unless he is presented to our minds under a character deserving of love. Nay more, we cannot love God with all our hearts, unless his image is presented to our minds in connexion with ourselves. We must feel that he is *our* God; that *we* have an interest in his favour; that he is good to *us.* This principle should never be forgotten in our instructions. When we teach a child to repeat "Thou shalt love the Lord thy God, with all thy heart"—can we give him no reason for this command? Will no argument be suggested by what meets our eye, or strikes our ear? Is there nothing in the soft and refreshing green spread over the earth, on which the eye reposes with so much delight—is there nothing in the clear blue sky, which almost bewilders the fancy, and leads us almost to the throne of God—is there nothing in the sounds which at this season are heard from every bush and tree, and which almost thrill the heart with delight—is there nothing in the fragrance which is wafted to us in every breeze, and which brings with it life, and health, and joy;—is there nothing in all this to prove that God is good? And cannot a child be made to apprehend that it is God who is giving *him* these delights? When his cheek glows and his breast pants with healthful exertion, cannot he be taught that it is God who is supporting his life; that it is God who is giving his lungs their play, and directing his blood through his veins?—When he takes an honest pleasure in the exertion of his faculties, and in exhibiting to you his intellectual improvement, is it not the time to shew him that his memory, and judgment, and imagination are the gift of God?—that it is *his* "inspiration that giveth us understanding?" I would have it every hour, and every moment, brought to the mind of a child, that *God is every where*, and *God is good.*

I am sensible, that in order to produce this effect, even in a small degree, the ordinary mode of instruction in schools must be departed from. It is of very little consequence to give lessons to children in religious books, if pains are not taken to impress those lessons on the heart. There is no magic in the *words* of the Bible. A man is not religious, merely because he reads the Bible or is able to repeat any part of it. The whole of it may be committed to memory, from beginning to end, and yet not one evil propensity be checked, or one devotional feeling excited. And this for the plain reason, that it may be committed to memory without being understood. One simple truth fixed strongly in the mind, and dwelt upon, and returned to, and associated with external objects, is of more efficacy in religious education, than thousands of chapters, and hymns, and catechisms, and creeds committed to memory and recited by rote. With us, therefore, *familiar conversation* must be the great means of religious instruction. And to give it its full efficacy, this conversation must not assume the form of catechism; it must not be a dry rehearsal of religious truths. It must spring naturally from your circumstances and pursuits. You must give it a wide range. No matter whether it commence with a religious topic, or not. If you have fixed in your own minds the principle you wish to inculcate, you can gradually direct your pupil to that point, and when you have reached it, you will find his mind prepared for your instructions. A single instance of success is worth a month of ordinary labour. You will not understand me as intending to undervalue the ordinary employments of the school. Lessons are given, in order to ensure punctual attendance, and regular habits; and lessons are given in religious books, that topics may be suggested, and opportunities afforded for that conversation which must be the principal means of direct religious instruction.

The example I have given of the manner in which the love of God may be gradually excited and cherished in the heart of a child, will sufficiently shew the mode, in which the other grand duties of Christianity are to be inculcated. Next to the love of God, both reason and revelation require of us gratitude to the Saviour. It is a duty which we are all too apt to neglect. We do not think enough of Jesus Christ, or we think of him too generally, too distantly. We are apt to regard him as a model of abstract perfection, exhibited in other times, to men of different manners, habits, and pursuits from ours. We forget, or at least we do not feel, that he should be *our* model, *our* pattern of imitation—that "he hath left *us* an example that we should follow his steps." And it is precisely for this reason, that Christianity has apparently so little effect upon the great mass of those who dwell in christian countries, and are considered as professors of the christian faith. But there is in the history of Jesus Christ, something peculiarly captivating to the minds of children. He is presented to them in a form which they can apprehend. He is not like the Supreme Being, something vast and incomprehensible, filling all space and supporting all existence without being seen, or heard, or understood. When they are instructed in the existence and attributes of God, they can bring to their imaginations no visible point, in which they can centre the rays of his glory. The mind is overwhelmed and lost, when it attempts to grasp what is infinite and eternal. But Jesus Christ appeared on earth as one of our own race. He partook of our nature, and when we think of him, we can bring to our minds his person, his deportment, his words, and all the circumstances of his life. This is peculiarly valuable in the iustruction of children. Jesus Christ, while on earth, passed through all the stages of human existence from infancy to manhood. He can therefore command our sympathies in every period of our own lives. There is scarcely a social, or relative duty—scarcely an act, or a suffering—in the countless variety of human scenes, in which we cannot derive instruction and support from his example. The history of Jesus Christ should therefore be indelibly engraved upon the minds of children. They should be made acquainted with it in its minutest details. No opportunity should be lost of associating it with something they already know, or feel. The chords of religious emotian should be so multiplied, that strike where you will in after life, some string would be touched that would vibrate to *him.* And here I would observe, that in the religious instruction of children, the perplexed and controverted question of the precise nature of the Savior's person, should be most carefully avoided. None of our duties—at least none of the duties of children—depend upon our understanding it. The region of religious controversy is cold and barren; distracted by numerous paths; covered with perpetual clouds, and vexed with continual storms. It is *our* duty in the maturity of our age and reason—when our moral principles are established, and our devotional habits confirmed—to explore our way through it. But children should be led only to the hill-side and the valley, where all is calm and sheltered, and bright; where they may feel at once, the warmth and splendor of the "Sun of Righteousness." Whatever may be the opinions of the personal *nature* of the Saviour, we all agree in his personal and official *character.* We all receive him as "the invisible God;" we all acknowledge him as the messenger sent from God; we all bow to his commands as the commands of God. We all look to him as our moral Governour; we all expect from him our final destiny. While therefore we labour earnestly and constantly to lead the thoughts and affections of children to Jesus Christ, let us beware of perplexing their understandings and chilling their hearts with controversies, about which the wisest and best of men have hitherto differed. It is *our* duty—as far as we have time and opportunity—patiently and impartially to examine them; for we are answerable to God for our opinions, as well as our actions. But in the instruction of children, we should leave their minds as free as our own; and whenever it becomes necessary to express to them our opinions upon any controverted subject, we should watch carefully our own hearts, lest we mistake party spirit for Christian zeal.

FRUGALITY.

JOHN vi. 12: *Gather up the fragments that nothing be lost.*

The end of all instruction is to enable people to instruct themselves. With this view allow me to inform you to edify yourselves by interpreting Scripture, which you read, by the world in which you live, and which you every day see. It would mean nothing here to say the gospel is best proved true by analogy, I might as well say nothing, for such hard words have not yet found their way into this village. Let us try to do without them. Mark what I am going to say.

All the comfort we derive from the gospel is on supposition the gospel is true; but we are not to suppose the gospel is true without examining whether it be so. Now what are we to examine it by? Suppose I should give you a letter, and require you to determine whose hand-writing it was, what would you say? We cannot tell, say you, by this single paper, we must compare it with other papers. Suppose by comparing it with some of your landlord's receipts, I should observe, that every word, and every letter, and every mark and flourish were alike in both, what would you say then? You would allow, for you know your landlord's hand, that he wrote the letter, and especially as all the contents agree with his known character.

Now apply this. I bring you the history of an exemplary Saviour, written by a Jew, named John, who says God employed him to write it; and who adds that the Saviour was like God, and we must be like him. Am I to believe him? Yes, certainly, if I find that his book agrees with the works, and the character of God, as I have remarked it in a world which I am sure he created: but not else.

Let us try. Jesus fed a multitude. This is like God, who hath filled the world with mouths, and who daily fills the mouths of all with meat, and we should feed our families as he fed his. Jesus taught frugality, and bade his servants, *gather up the fragments, that nothing be lost.*

We are to consider frugality as an imitation of Christ and of God. To be frugal is to resemble both. I shall not detain you long: but as frugality lies all along-side of covetousness, we must guard the path, lest we should step over the line: and as we are apt to loiter even in a right road, we must try to animate ourselves. We will therefore observe what frugality is, and *why* we should practise it.

Let us be frugal in our *dress.* Clothes are for the safety, or ornament of the body. Becoming ornaments may be allowed to youth: but ornaments become none except the handsome. To all others ornaments only attract people's eyes to behold infirmity and ugliness. Adorn yourselves with natural flowers, they are cheap and perfect: or adorn yourselves with good, not gaudy needle work of your own.—Neat work, on a ground of cleanliness, set off with the natural charms of innocence and virtue, are a character to a young woman, which all her neighbours can read. Most of us need only study the safety of our health in dress. We should adapt this to our circumstances; we should buy them, and wear them, and repair them without waste, and without a passion for fashion and finery. To be neat and clean, and dressed in habits fit for our employments is the true decency of a plain countryman.

Let us be frugal in our *diet.* The end of taking food is the preservation of health. If food doth any thing more than keeping us well it does too much. In the long hot days of harvest, we require much nourishment, because we expend much strength; but the plenty that abounds then should not tempt us to intemperance. Enough of a plain, cheap, wholesome diet to keep us in perfect health, and equal to our work, is all that is requisite.

Let us be thrifty of our *money.* There is a certain skill, which our forefathers used to call a knack, an art of doing things, and it is remarkably seen in many poor women's laying out the earnings of their husbands. Call it what we will, it is one of the highest qualifications of a poor man's wife, and nothing contributes more to the ease of his living than this female accomplishment. How she reckons, I cannot tell; but she keeps out of debt, lives in cleanliness and plenty, and can always spare half a dozen turves to warm a cold sick neighbour's cordial.

Let us be frugal of our *time*, and not spare one hour in the year for idleness or vice. Let us husband our strength, and not waste it in violent, imprudent, and unnecessary exertions. Let us be economists with our *reason* and *passions.* Let us leave others to wrangle about trifles, and let us save all our strength for better purposes. Let us habituate ourselves to understand and to defend this great truth, the foundation of government and good order:—*Righteousness exalteth a nation, but sin is a reproach to any people.* Let us know how to reason for religion, *the mighty acts of the Lord.* Let us not waste our passions upon improper objects. Let us reserve fear for God, love for justice, despair for happiness in sin, and hope for a blessed immortality.

I do think I may leave off. You all know, or may know, of one another, *why* you should be frugal. One can say, if you be not frugal, you will be naked, and cold, and poor, and hungry, and without a friend to pity you; another will say, if you be wasteful, you will excite the indignation of all your neighbours for your barbarous treatment of your wife and children. The overseers will justly reproach you, when you ask for relief, and the rest of the poor will think your supply pilfered from their scanty tables. Others will tell you, your wastefulness deprives you of all the joy of doing good, and all the honour of giving your neighbours an example of virtue. We all say you are not like Jesus Christ, and you are a scandal to his name. But what will the Judge say at the last day!

Robinson's Morning Exercises.

RELIGIOUS CREED.

The religion of the gospel, as it is proposed as the rule of faith and practice, as well to the ignorant as to the learned—as well to him who possesses but one talent, as to him who possesses ten, it must surely be plain, simple, and easy to be understood—it must be an highway, in which the way-faring man, though a fool, need not err.

That there is a God infinite in perfection, to whom I am indebted for my existence and all its blessings, is a proposition too evident to admit either of denial or doubt.

That there is a real and eternal distinction between virtue and vice, and consequently that I am an accountable creature—and that the promiscuous distribution of good and evil, to the righteous and wicked in this world, furnishes presumptive evidence, that there will be a retributive scene of existence beyond the grave, must, I think, be allowed by every one, who will allow himself a moment's serious reflection.

From the sublimity, excellence, and purity of his doctrines and precepts, unparallelled by all the aggregated wisdom and learning of all ages, though, *to appearance*, he was himself a very obscure and illiterate man, the most satisfactory evidence is furnished, that Jesus Christ is truly the Son of God, the Lord from heaven.

Love to God and good will to men—a disposition to mitigate the woes and to increase the happiness of others, accompanied with a corresponding conduct, in my estimation, comprise the substance of all true goodness; and a contrary disposition and practice comprise the substance of all wickedness.

I have no inquiry to make, as to the religious sect or denomination to which any one belongs—Let him but appear to be a sound believer in this creed, and to make it his object to regulate his conduct by it, and he gives me more evidence that he is truly a good man—a good citizen and a good christian, than the man who subscribes a volume of articles, however reputedly orthodox—whose heart is narrowed by party views and party feelings—whose temper is severe and repulsive—who delights in censure and denunciation: and whose life in a moral and religious view is found essentially wanting.

SUNDAY.

The institution of a day devoted to rest and reflection, after six days spent in labour and dissipation, is not only wise in a political and religious view, but highly agreeable to the nature of man. The human mind is so constituted by nature, as to make greater advances by short flights frequently repeated than by uninterrupted progression. After the cessation of a whole day, the operations of the week are begun with fresh ardour, and acquire a degree of novelty; a quality which possesses a most powerful effect in stimulating to application. In truth, no

time is lost to the public by the observation of a Sabbath; for the loss of a few hours is amply compensated by the additional vigour and spirit which are given to human activity in the agreeable vicissitude. A thousand reasons might be assigned for the observation of it, supposing it wanted any superadded to the sanction of divine authority. Among others, the long duration of this establishment is, in my opinion, an argument greatly in its favour; for human affairs, in a long course of years, settle, for the most part, like water, in their proper level and situation.

FIRST CHURCH IN NEW-ENGLAND.

(Continued from our last.)

Elder Brewster.—In 1644, died their reverend elder, Mr William Brewster, who had done and suffered much for Christ and the gospel's sake, both in England and Holland, and in this wilderness; the Lord upheld him to a great age, being above 80 when he died. After leaving the university, he was usefully employed in state affairs for some years under that religious gentleman, Mr Davidson, then Secretary of State to queen Elizabeth, and afterwards ambassador in Holland, who found him so discreet and faithful as that he trusted him above all others in office under him, and made use of him only when matters of greatest importance and secrecy occurred; he esteemed him rather as a son than a servant; and for his wisdom and piety would converse with him in private more like a familiar than a master. He attended Mr Davidson in his embassy, and assisted him in all the weighty affairs of state, and was betrusted by him with the keys of Flushing, one of the cautionary towns in Holland, then garrisoned by the English; and upon their return to England the states of the United Provinces honoured him with a gold chain for his fidelity, which his master commanded him to wear as they passed through the country, until their arrival at court. He afterwards remained with Mr Davidson, until he was removed from his situation, which was about the year 1587, and did him many offices of service in the time of his troubles, which followed his removal. Afterwards he retired into the country among his friends in the north of England, and was highly esteemed by the gentlemen in those parts; and did much more good there in promoting and furthering religion; and that not only by his practice and example, and stirring up and encouraging others, but by procuring good preachers to the places thereabouts, and exciting many to disburse freely for the support of the gospel, he himself being most commonly deepest in the charge, and sometimes above his ability. He afterwards removed to Holland with the Rev. Mr Robinson, after encountering many obstacles and hindrances. Here he supported himself and his numerous family by his labours as an instructer, and by conducting a printing establishment. From Holland he removed to Plymouth with the first settlers, where he was eminently useful as a religious teacher and ruling elder in the church.

CHRISTIAN POETS.

The following paragraph is taken from a review of Bernard Barton's Poems, in the Christian Observer for May last:

The great and presiding quality which chiefly recommends Mr Barton to our minds is this, that he is a christian poet; his readers, as we have already intimated, are in no danger from him, whatever be the subject of his verse. There are men, to read whose works is to sit under the shadow of the fabled Upas tree, and inhale a deadly poison; but Mr Barton is one of those, whose verses, like the leaves of the Apocalyptic plant, distill a "healing" balm. Nor does he stand alone, even in these "degenerate days" if so we must call them. To say nothing of Mr Southey and many other living bards, whom we have often introduced to our readers, we may instance with much pleasure the more recent productions of the present academical poet of Oxford, whose Fall of Jerusalem and Martyr of Antioch, and, in a considerable degree, his Belshazzar, prove to be capable of uniting the finished beauties of the most exquisite, classical poetry with sentiments which make the heart of the Christian "burn within him," as he passes along the pilgrimage of life. We are prepared to introduce these poems to our readers at some length, and therefore shall say nothing more of them or their author at present, except that glorious indeed is the literary renown, enjoyed by those who pass not to their laureled fame over the uprooted principles, the dejected hopes, the mangled morals, or the agonizing fears of those whom their licentiousness or their infidelity has ruined. Poets of this better order, in which we include the author of the poems under review, spurn at the idea that the arts possess a "prescriptive apology" for all that is indecent, unholy, and profane. They view them in a light, and exercise them in a manner for which the thanks of thousands shall be their due—namely, as among "things honest, lovely, pure, and of good report," which may be directed to the glory of the great Bestower of every talent, and the lasting good, as well as temporary gratification, of their fellow-men.

INDUSTRY is a very eminent virtue, being an ingredient, or the parent, of all other virtues, of constant use upon all occasions, and having influence upon all our affairs.

For it is in our nature framed; all our powers of soul and body being fitted for it, tending to t, requiring it for their preservation and perfection.

It is attended with a good conscience and cheerful reflections of having well spent our time, and employed our talents to good advantage.—*Dr Barrow.*

Christian Register.

BOSTON, FRIDAY, SEPTEMBER 5, 1823.

American Education Society.

A most urgent call has been just made upon the religious community in behalf of the funds of the American Education Society. This call is, as usual, in consequence of the smallness of the late receipts into the treasury,—being upwards of $3000 less during the last seven months than in the seven corresponding months of the last year. The earnestness and skill with which the patrons of this Institution plead for its interests are really worthy of notice. We give the following extracts:

"FRIENDS OF THE AMERICAN EDUCATION SOCIETY,

Unless a special effort is made, and that immediately, the Directors will not be able to make the usual grant to the Beneficiaries in October.

* * * *

"Another communication may be expected next week on this subject; but in the mean time it is hoped that the friends of the society will make all possible exertion. There is none who cannot do something, either by his contribution or by personal solicitation. If each member of the church in Massachusetts would give fifty cents, that would do it. If each church would have a contribution, if it were but small, that would do it. If those ministers who are not life members, were made so, or if the annual subscribers would pay their arrearages—there are many ways in which the present urgent demand can be satisfied. If each friend of the society would ask himself, what can I do? and when he has ascertained, would, according to Cecil's direction, "do it, do it," it would be done.

"Will clergymen read this communication in public? Will benevolent females make their pastors life members? Will those who are able to do it become life members themselves? Will others become annual subscribers? Will every one do something?"

No one, we think, can complain of this writer for lukewarmness or unfaithfulness. Whatever may be said of his plans, he really shows himself in earnest; an earnestness, however, which we could not only cheerfully excuse, but highly applaud, could we have but moderate evidence, that it is in favour of a society that is half as noble and generous in the principles, on which it applies its funds, as it is importunate in its begging, and wily in its plans for replenishing them.

But as we are not only without this evidence, but, on the contrary, have sufficient evidence for our own conviction, that the affairs of the society, notwithstanding all its pretended liberality, are really conducted on principles extremely narrow and exclusive,—we have ourselves nothing to give. We have no wish to hinder those who sympathize with the managers of this Institution, from assisting in the enlargement of its funds. We are perfectly willing, (and we have no right to be otherwise) that they should bestow their money as they please; and we will go further, and say that we even think it the duty of all who really understand and approve the plans, principles, and operations of the society, to do what they are able for the enlargement of its funds. At the same time we think it perfectly fair and proper that its principles should be understood, that the friends of benevolent institutions may not be misled and deceived in regard to the character of the objects of their charity. As we view this Institution, and not without good evidence, as pledged to the support of the Calvinistic form of Christianity, and *that only*, we esteem it as much the duty of those who do not believe in this system, to withhold giving, as we do that those who think otherwise should give. The money of men of liberal and catholic views and feelings has long enough been appropriated for the strengthening and aggrandizement of the party, that has for years past done all it could to pull down, vilify, and degrade them. It is the duty of such men to entrust all they can spare for purposes of public benevolence to the hands of men who will appropriate it in charities more congenial with their own principles and feelings.

There is a sufficient number of institutions, not only to absorb all our charities, but which call loudly for them—which are founded on the generous and broad principles of *Christianity*—which are above the narrowness of sectarian jealousy, and are really an honour and blessing to the community, and are hindered from becoming more so, only by the want of funds to render their operations more effective. Of these institutions, the one that demands our first attention and warmest support is the "school of the prophets" at Cambridge, and the society for promoting theological education there. The next in importance and interest is the "Evangelical Missionary Society," the object of whose beneficence is to strengthen and build up feeble churches, and to send the heralds of salvation to the destitute and famishing on our frontiers, and to promote in such places the establishment of schools, and give furtherance to all plans for the moral and religious improvement of our fellow-beings. These institutions demand the patronage of all the friends of the liberal and generous principles of genuine Christianity, and we have felt it our duty, at the time of so earnest a call on the religious community, to bring their claims again before the public, and to express, decidedly, the sentiment, that the friends of liberal Christianity, whilst they take no measure to hinder a Calvinist from aiding the American Education society, ought to reserve their own charities for the benefit of institutions, whose reputation for catholicism and true liberality are no longer questionable.

EXPOSITOR.

GEN. i. 26: And God said, Let us make man in our image, after our likeness; &c., which is paraphrased by Orton thus, "let us make man in our image, *a reasonable being*, after our likeness, *in moral perfections.*"—Upon the phrase "let us make man," bishop Patrick says, "God not only reserved man for the last of his works, but doth, as it were, advise and consult about his production. Not to signify any deliberation within himself, or any difficulty of the work, but to represent to us the dignity of man, and that he was made with admirable wisdom and great prudence."—Though man was created in the image of God, "with a power to govern his appetites, which he could control more easily than we can do now, yet he was not made immutably good, but might, without due care, be induced to do evil, as we see he did. For an habituated, confirmed state of goodness was even then to have been acquired by watchfulness and exercise; whereby in process of time he might have become so steadfast, that he could not have been prevailed upon by any temptation to to do contrary to his duty."

Verse 27: *And God created man in his own* image. "Moses repeats this again," says Patrick, "to imprint upon the minds of men a sense of the great dignity of human nature, which was foully debased by worshipping any creature."

Verse 29: *And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.*—It is generally believed that animal food was not used till after the flood. There was, indeed, no prohibition, neither was there any grant. As all animals were probably first created in pairs, in their several kinds, the killing of them before they had multiplied, would have been a destruction of their species.

In is stated in the "Annual Report of the Boston Female Society for Missionary Purposes" that the number of abandoned females in this city is supposed to be fairly estimated at not less than 2000!!

The following is an extract from the part of the Report which alludes to the above fact:

"We could cover our faces with sack-cloth while we are unable to contradict this humiliating assertion. And since woman has thus fallen, we would exert all our powers to raise her from the state of degradation into which she has plunged, and reach out the friendly arm to lead her again to the path of rectitude. Though we blush that the *cause* exists, we consider it no indignity to appear among those who are attempting her reformation. We feel ourselves indebted for every kind interposition to rescue her from destruction, and venture to inquire if some hand qualified for the task would not render an essential service to the cause of virtue by taking a fair estimate of the number of abandoned *men* in this city? Let the number of these be diminished, and the number of females would lessen of course. It is evident they could not live without support. Have we not just cause of complaint? The sum total of reproach has too long been set against the female character. It is time that the eyes, at least of Christians, should be open to see it. The female is at once detected and excluded from virtuous society, while the other sex may stalk in the garb of respectability, be hailed as the friends and associates of the reputable, and even intrude themselves into companies of refinement and sobriety. Should a just calculation be made, we fear a catalogue would appear on the page of infamy, which would equal if not exceed that of our own sex.

"The voice of reason and humanity calls loudly on men of principle, especially on men of piety to look down such characters, to avoid their society, and place them at least on a level with females who conduct as unworthily as they. When this becomes universally practised, then may virtue feel herself safe without looking up to vice as a protector. Then will it no longer be thought "*necessary*" that one portion of the human family should debase themselves below the brutal creation, in order to keep another in its proper place as rational intelligences! As well might we contend that it is necessary that some pestilential disease should be constantly promoted in one part of a city, in order to the preservation of health in the other."

We heartily join with the report in expressing our sense of the enormous injustice of allowing the guilty authors and supporters of a great part of this debasement and wickedness, "to stalk in the garb of respectability," whilst the once innocent victims of their unprincipled conduct,—their falsehood and treachery, perhaps—are at once, (as they should be, certainly,) cut off from society. We want no better evidence of the diseased and corrupt state of the public taste and morals, than that such men are cordially received and greeted by the respectable part of the community. Who doubts that there are many, very many such, who are outwardly sharing the highest favours and confidence of what are called the first circles? Who doubts that the number of profligate men is at least two to one for every profligate female? And may we not hope, that the better classes of society will yet give their attention to this subject, and add the important weight of their influence, for the improvement of public morals? We acknowledge it requires some fortitude to practise our duty on this subject; but true christian principle is amply sufficient to arm us with this fortitude. We are sensible that it is a sufficient calamity to an amiable and virtuous female, to have married an unprincipled and profligate man, without suffering in addition to this the neglect and scorn of society; but if she have done this knowingly, (as we fear too many have) if she have taken this rash step with her eyes open, she ought to expect to suffer the frowns and be excluded from the favours of that pure and exalted society, whose delicacy of feeling and sense of propriety she has thus wantonly trifled with. And happy for the community whose respectable matrons have sufficient independence and fortitude to exclude all such from their society. Happy for their daughters, for they will be preserved from the contaminating influence of those who think lightly of male profligacy. Happy for their sons, for they will herein receive a lesson salutary to their future characters: and happy for themselves, for, in addition to the smiles of an approving conscience, they will enjoy the high satisfaction of having given to the community sons and daughters, whose purity of taste and morals renders them a blessing, rather than a curse to society.

The examination of Candidates for admission to the University at Cambridge, took place on Friday. We understand that *sixty-five* young men were admitted on probation.

RELIGIOUS INTELLIGENCE.

The Rev. William Hogan has resigned his situation as pastor of St Mary's church, Philadelphia.

The Right Rev. Philander Chase has resigned the Presidency of the Cincinnati college, and the Rev. Mr. Hill, Roman Catholic Priest, has been appointed President of that institution.

It is stated in the Wednesday's Centinel, that the king of France has declined acceding to the request of bishop CHEVERUS, to be excused from accepting the appointment to a bishopric in France; and that he will speedily embark for Europe.

The Plymouth and Norfolk Bible Society will hold their annual meeting in Kingston, on Wednesday the 10th inst.

The Fourteenth Annual Meeting of the American Board of Commissioners for Foreign Missions, will be holden in this city, on Wednasday the 17th inst. It is expected that the Rev. President Day, of Yale College will deliver the annual Sermon.

Marine Bible Society.

The annual meeting of the Marine Bible Society of Boston and its vicinity will be holden at the Seamen's Meeting, Central Wharf, on Tuesday the 9th inst. at half past 3 o'clock P.M.

Accounts have been received from Calcutta, of the death of the Rev. William Ward, of Serampore, of cholera morbus, after an illness of only one day.

Catholic religion in South America.

A deputation from South America has been sent to the Pope requesting the appointment of a Patriarch for the government of that large but distant part of the Catholic church. His Holiness has appointed Monsignor Muzzi his Ambassador at the Court of Vienna "to be Apostolic Vicar in the new world. This prelate who is universally esteemed, will in this situation be clothed with most extensive powers, and depart instantly to enter on the duties of his office." *New Haven Religious Intell.*

LITERATURE AND THE ARTS.

The London Literary Gazette speaks in high terms of a late work, entitled *May you like it, by a Country Curate.* By a hasty perusal of an extract from this work, which has fallen in our way, we were led to suspect, from the strong resemblance in the style, that it may have been written by the author of 'Lights and Shadows of Scottish Life.'

The well written letters on the United States, which have appeared in late numbers of the Christian Observer, have been incorrectly attributed to John M. Duncan, A. M. of Glasgow; Adam Hodgson, Esq. a merchant of Liverpool, is the real author. Mr Hodgson is also about publishing Travels in the United States. *Salem Gazette.*

The first number of a monthly publication, entitled the *Canadian Magazine*, has appeared at Montreal.

A work is now in the press at Newburyport, under the title of "A voyage from the United States to South America, performed during the years 1821, 22 and 23; embracing a description of the city of Rio Janeiro in Brazil, every port of importance in Chili, of several in Lower Peru, and of an eighteen months' voyage in a Nantucket whale ship. The whole interspersed with a variety of anecdotes."

A late Scientific Journal gives the following notice:

"After the 10th June, Mr Perkins is ready to take orders for his new engines, and his apparatus for producing low pressure steam for working the ordinary engines. The price, we believe, of the new engine, is only half that of Bolton and Watt's, with *one third* of the savings of fuel for a period of years, which we have not heard stated."

At the late dinner of the Phi Beta Kappa Society, at Cambridge, the following toast was drunk, in allusion to Chancellor Kent, of New-York, who was present on the occasion.

"*The happy climate of New-York*, whose citizens enjoy their physical vigour, and intellectual preeminence, after they are constitutionally superannuated."

Upon this toast the Salem Gazette has the following remarks:

"This alludes to the provision in the Constitution of New-York, which disqualifies Judicial officers after they have arrived at the age of *sixty* years. The state by this rule is often deprived of the services of its most learned and able magistrates. Many distinguished Judges have rendered the most important services and acquired their brightest fame after passing that period in life. Lord Mansfield, after the age of sixty, continued *twenty-three* years to be Lord Chief Justice of England. One of their present Judges, Sir R. Graham, is eighty-one years of age. The present Lord Chancellor and Judge of the High Court of Admiralty in England, the Lords Eldon and Stowell, are about eighty years old. There is however, an obvious advantage to a great Judge in this premature *Constitutional Death*—for he is made to survive to enjoy his posthumous fame and to walk abroad through his posterity, to receive and enjoy their homage, and to feel the genial influence of that sun which usually 'shines on the tomb.'"

Dr Daniel Oliver formerly of this town, is elected Professor of Intellectual and Moral Philosophy at Dartmouth College.—*Salem Gazette.*

ORIGINAL PORTRAIT OF COLUMBUS.—We are highly gratified to state, that by the last arrival from Spain our country is put in possession of an original and celebrated likeness of Columbus.

Its more particular history has been forwarded to Washington, where the picture is destined to add to those already in the Capitol. By a certificate from the president of the National Museum of Seville, verified at the office of the political chief of that city, which is attached to the canvas, we observe that it is identified in all its parts as an original, and by the same master who produced the full length likeness of Columbus which is still in Seville. The certificate further states, that this is the same that was in the Cartuja.

It is presented to the nation by George G. Barrell, Esq. United States' Consul at Malaga, who secured the possession of it at Seville, by the aid of the Prior of the Cartuja, when that Institution suffered suppression.

The painting itself manifests the hand of a master, and is well preserved; but its chief value consists in its being an original and true likeness of Columbus: as such to Americans it must be deemed a valuable acquisition—and to the votaries of painting a triumph of their art, which possesses thus a faculty to rob from the grave that portion of its terrors which it derives from oblivion.

GENERAL INTELLIGENCE.

SAVINGS BANK.—On the 15th, ult. Jumes Savage, Esq. was elected Treasurer of the Provident Institution for Savings, in the place of Gardiner Greene, Esq. resigned. On motions of A. Lawrence and B. Guild, Esqs. votes of thanks were passed to Messrs. Greene and Savage for their faithful and invaluable services in the offices of Treasurer and Secretary of the institution. James Bowdoin, Esq. was chosen Secretary in the place of Mr Savage.

There are in the state of New York 206 incorporated Manufacturing Companies, the aggregate of whose capital is $20,350,500. Of these 62 are for manufacturing cotton and woollen goods, 36 for cotton goods, 16 for woollen goods, 12 for cotton, woollen, and linen cloths, and 10 for glass.

REPORT ON FINANCE.—It appears by the report of the Committee of Finance of this city, that the debt incurred in the erection of the New County Court House and Prison in Leverett-street, and the House of Industry at South Boston, amounts to $170,000. It is considered beyond doubt that the old Court House and Prison in Court-street, and the Alms House, in Leverett-street will sell for a larger sum than the cost of the new buildings.

It is estimated that the sum, necessary to be expended by the city this year, is 250,800; and it is recommended by the Committee of Finance, and ordered by the city Council, that the sum be raised in part by a loan of $50,000, and by a direct tax of $144,000.

The Hon. JOHN QUINCY ADAMS has arrived in this city, with his family, and has taken rooms at the Exchange Coffee House.

John Bailey Esq. and John W. Ames Esq. (son of the late Fisher Ames) have been nominated in Norfolk district, for Congress.

DARTMOUTH COLLEGE.—The annual commencement at Dartmouth college took place on the 20th ult. The degree of Bachelor of Arts was conferred on 34 young gentlemen; of Master of Arts on 18; of Doctor in Medicine on 19. The degree of LL. D. was conferred on his Excellency Gov. Woodbury, Hon. Jeremiah Mason, and Hon. Daniel Webster.

Mr ADAM JOHNSON, late of Pelham, has by his will bequeathed five thousand dollars to the Collegiate Institution at Amherst, Mass.

COUNTERFEITS.—Four dollar bills of New Hampshire Union bank are in circulation, pretty well executed, except that the paper is rather darker, and the impression brighter than the genuine. A close inspection will readily detect them.

Counterfeit one and two dollar bills of the Roger Williams bank, Rhode Island, have been detected at Portland.

Michael Taylor, an Irishman, was examined on Tuesday before Justice Whitman, of the Police Court, charged with having caused the death of his wife by violence on Saturday evening last. He was, after a full examination, committed to jail to take his trial before the Supreme Court. The prisoner and his wife occupied a room in Bangs' Alley.

A ROGUE CAUGHT.—The notorious Dr Hamilton, alias Bedford, who married two young ladies, the first in Vermont, and the second in New Jersey, both of whom he deserted soon after marriage; and for whose apprehension a reward was offered by the father of the latter, has been recently apprehended at Reading, Pennsylvania. He had attempted to ingratiate himself into the favour of a family in Reading, and had made advances to a young lady belonging to it. He will probably be tried for Bigamy, and is in a fair way to receive the punishment due to his crimes.—*Worc. Spy.*

We understand that the new and elegant Bridge, 150 feet long, with one arch, situated in Warwick, on the Providence and Pawtucket Turnpike, leading from Providence to New London, is completed. This route, to the southwest part of our state and New London, is far preferable to any other.—It saves 18 miles in the the distance from Providence to Pawtucket bridge, in Westerly. *R. I. American.*

NEW STEAM-BOAT LINE.—The citizens of Hartford, Conn. have voted to establish a steam-boat line between that city and New-York, and appointed a committee to carry the project into effect.

The TREAD WHEEL has been applied by Mr Van Huythuson to the propelling of barges on the canals. The apparatus is made light and separate from the barge, and it is found that two men can propel a barge by it at the rate of five miles an hour. The saving in the expense of horses and track roads promises to make this application of human power very valuable.

Great complaint is made in the newspapers of the city of New-York, that the currency of the city is composed almost entirely of paper uncurrent except at a discount. A remedy for this evil is now the subject of discussion. Of the magnitude of it, some idea may be formed from the fact, that, in a single month, the amount of 250,000 dollars of bills of this description were discounted by a single house in Wall-street.

In Virginia and Maryland, the recent crops have been unusually abundant—and thanks to a beneficent Providence, the growing one promises to be peculiarly so. At Richmond on the 26th ult. corn, which a fortnight previous was selling at $3 a barrel, had fallen to 1,90 to 2—meal was 75 cts. a bush. and a strong probability of its being still lower. The rains of the present month have had the happiest effect, and brightened the prospects of the planter. To the south, finer crops have seldom been seen. In the two Carolinas, Georgia and Alabama, the earth is loaded with her productions. Corn sells for 25 and 30 cts. a bushel, in Georgia. In Maryland the crops have been unusually prolific. Rye, oats, flax, hay, wheat and corn bid fair to exceed the most sanguine expectation of the farmers in many parts of our state. While contemplating these cheering agricultural prospects, our hearts dilate with gratitude, to the "Giver of every good and perfect gift." *Balt. Repub.*

An INDIAN TREATY is to be held at St Augustine on the 5th inst. at which about 6000 Indians are to attend.

An Arkansas paper estimates the damage sustained by the planters on the Mississippi in consequence of the late inundation, at not less than $3,000,000.

CANADA.—Bell's Weekly Messenger of the 2d July, says—"We have long made up our minds that Canada is not worth the expence it cost us; and that happy would it have been for this country, if it had been given to the United States in the peace of 1794. We should think any minister deserved well, both of the Canadians and of the English, who, by mutual consent of the governors and governed, should get a couple of millions from the Americans in purchase of our sovereignty of that territory.

A duel was lately fought near Grand Rivers, U. C. between Col. Norton, the famous Indian chief, and another chief of his neighbourhood; in which the former was slightly, and latter mortally wounded. How rapidly the savages progress in the arts of *civilization!* *Albany Adv.*

The British Colony of New South Wales has ceased to be a mere receptacle for convicts. It has latterly grown into considerable importance. Its inhabitants are composed of a greater number of European origin, than is to be found in the whole of the British Asiatic settlements. The class of free settlers amounted last year to 4000, and that of the freedmen to 7000—the convicts were estimated at 20,000. There is, besides, a numerous class, the progeny of convicts born in the Colony. In Van Diemen's land, there are three thousand land holders.

A store ship is ordered to be fitted at Chatham, England, for the reception of 300 convicts, who are to be sent to Bermuda, where in future, it is understood, a number will be sent annually.

BLUCHER.—A letter from Berlin asserts positively that the celebrated warrior, Blucher, died of a broken heart, produced by the King's withdrawing his confidence from him, and not fulfilling the promises he made of giving free institutions to Prussia.

FROM SOUTH AMERICA.

BRAZILS. By the Clio, from Pernambuco, papers and letters to the 23d July have been received.

Information of the Counter-Revolution in Portugal had reached Brazil from Oporto; and had created many hopes and fears. It was conjectured at Pernambuco, that the Emperer Don Pedro, would willingly return to the condition of a subject to his father, and restore Brazil to its colonial situation. But the Pernambucans appeared to be highly opposed to a measure of the kind and determined to defend their independence. On the 22d of July, the Junta of the city, issued a spirited proclamation on the subject, in which they pronounced, that their separation from the mother country was not the effect of her change of government, but produced by the conviction that Brazil ought to be a free, sovereign, and independent nation; and that having for their chief and defender, the great PEDRO, they anticipated a glorious triumph over all their enemies. They denounced the "dastardly Portuguese," among them, who advocate submission, as traitors, who ought to be arrested, and transported to a distant foreign land; and concluded with the *vivas* of "*Long live our holy religion—our Constitution—and the Constitutional Emperor Pedro I.*"

MEXICO.—The new Congress is to meet on the 31st of October next, to fix the form of government. A letter from Mexico says, there is very little doubt but that it will be a federative republic, many of the provinces having declared for such a form of government.

On official census of Mexico, was taken in June last. The number of females was 92,838; number of males 76,008—total 168,846 souls; excess of females 16,830.

FOREIGN NEWS.

LATEST FROM EUROPE.

By late arrivals at New-York, Madrid dates have been received to July 16th.—It was reported that a sharp action had taken place between the French troops, and Constitutional troops under Gen. Quiroga. We are told that Quiroga was completely defeated, and that Coruna had shut its gates againt him.—A number of other circumstance are mentioned quite discouraging to the Constitutionalists. It must be observed however that these are French accounts, and of course have a French colouring. No circumstance is mentioned, that leaves any doubt that Cadiz may hold out yet for a long time to come. And it is by no means impossible that this by the protracted and increased expenses on the part of the French, may give a more favourable aspect to the cause of Spanish liberty.

FROM PORTUGAL.

By the latest accounts from Lisbon (June 20th) it is stated, that the new government of Portugal has become settled. The old Senate has been re-installed, and the new one abolished, and its members banished.

The whole kingdom has been reorganized. The Marquis de Marialva, has been appointed Ambassador to France and Don Joseph Luiz de Souza, to England. New Captain-Generals have been appointed in all the provinces.—Gen. Lacerda, in Minho; Gen. Bernard de Silveira Pinto, in Upper Beira;—Gen. Juan de Silveira, in Lower do.; Gen. Antonio de Silveira Pinto, in Algarves; Gen. Count de Barbazina in Alentejo: Gen. Frisisco de Paul Leite, in Estramadura;—and Gen. Manuel Pinto de Silveira, in Almeida.

Gen. Aoiles is ordered to be cashiered. Generals Sepulverde, Barros, and Alfonso, to be tried.

The baron de Texeira is named Minister of Finance. The clubs of Carbonari, Comuneros and political Free Masons, are ordered to be suppressed.

It is stated in late accounts from Portugal that a decree of the 14th June, orders that all the religious communities of the monastries, convents, colleges, &c. which were suppressed by the law of the 24th of the October, 1822, shall be restored, and reinstated in the possession and enjoyment of the property and revenues, which they enjoyed before the execution of said law.

Another decree revokes the liberty of the press, and appoints a committee of five persons as censors to all journals, announces, proclamations, &c. under three printed sheets. A committee of three members is to be appointed, wherever there are printing offices; and authors, editors and printers, who publish or print any such papers, without a written permission of two members at least, incur a penalty of 600 milreas, and three months' imprisonment.

The Duke de Rochefoucault, in consequence of his expressing his disapprobation of the rigid proceedings of the French government, against persons suspected of entertaining free principles, has been dismissed from the high offices he held.

FROM GREECE.

Advices from Smyrna to the 16th June have ben received in Baltimore.—They mention the arrival of information there, that about the 1st of Juue, the 5000 Turkish troops which had landed on the island of Negropont, had been cut up, or made prisoners;—And add, that the Turkish fleet, which had passed the Dardanelles, had been joined by the squadron, for Algiers, Tunis, and Egypt, of from 150 to 160 sail, none of a higher rate than frigates:—That the Grecian fleet on the 17th June, was seen between the islands of Mitylene and Ipsara, steering towards the gulph of Smyrna, consisting of 136 sail, of which nearly 50 were brigs, the others of different rigs; but only one ship-rigged. They have about 30 fire vessels. That on the 8th of June, the Turkish fleet passed Milo, standing towards Candia. It was the opinion at Smyrna, that the Turkish admiral had received full powers and directions to reduce the islands to subjection, or to destroy them, this summer; and that he would not return to Constantinople without doing something decisive. It was also stated that the Greeks were undismayed by the imposing force of the Turks, and were confident of eventual success. There were British, French, and Dutch squadrons in the Archipelago, which afforded assistance to resident Europeans; but they rather appeared to lean to the side of the Turks, in the war. None of the U. S. vessels had recently been in that quarter.

The war between the Turks and Greeks appeared, by the last accounts from Asia, to have assumed a new interest; and that the policy of the Porte respecting it had been changed. Last year the Turkish Admiral had orders to spare the Grecian islands, and in the two voyages he made to and from the Dardanelles and the Ionian Sea, he passed the islands, without committing any hostility on them. This policy had the effect to neutralize some of the small islands: but on the return of the the Turkisk fleet after its known disasters, they rejoined the Confederacy. It is now said, that Capt. Pacha has orders first to attack, and if possible, to reduce the islands; and that to enable him to execute his orders, his fleet is composed of frigates and smaller vessels, which have a large body of troops on board. This fleet passed the Dardanelles the 21 May, and on the 27th was between Scio and Mitylene. Several of the Greek islands were in the best state of defence, particularly Ipsara and Hydra.—In both are a great number of armed vessels and fire ships, and they have strong garrisons.

Affairs in the Morea had not materially changed.—Corinth, Patras, Coron, and Moden, remained in the hands of the Turks, but the Turkish force had appeared to succor them. On the other hand, the Peloponesians were said to be forming an army for offensive operations in Romelia, to attack the Turkish columns, before they could unite and form their main army.

MARRIED,

In this city, Mr Warren Colburn, of Waltham, to Miss Temperance C. Horton.

In Salem, Mr David Dimond to Miss Abigail Hinman.

In Barnstable, on Monday last, by the Rev. Mr Pratt, Mr Thomas Gray, of this city, to Miss Mary S. Gorham, of the former place.

In Portland, William Willis, Esq. to Miss Julia, daughter of Hon. Ezekiel Whitman.

In Taunton, Mr Leander Deane, of Raynham, to Miss Mary Lawrence of Taunton.

At Green Bay, Mr Eleazer Williams, missionary, late of Oneida, to Mrs Magdelene Jourdain.

DIED,

In Trichnopoly, Hindostan, on the 20th of January last, Mungo Park, M. D. eldest son of the late Mungo Park.

In Sumerville, S. C. Rev. Henry T. Jones, formerly editor of the Southern Intelligencer.

In Cahawba, Alabama, Mrs Love, wife of Wm. B. Allen, Esq. a native of Newburyport.

In Portland, Mrs Dolly Kimball, aged 70—Dr Stephen Harding, aged 72—Asa Grenville, son of Deacon Asa Chase, aged 3 months.

In South Boston, on Saturday last, Samuel F. son of Mr Saml. F. Holbrook, aged 15 months.

In Charlestown, on Friday morning, Mary L. eldest child of Mr William Hurd—on Sunday morning Wm. Edwin, infant son of Mr Benjamin Tufts.

In Hingham, on Monday last, Maria, only child of Mr David Fearing, aged 15 months.

In Nantucket, Capt. Jonathan Coffin, aged 76. His remains were interred with masonic honours.

At Louisville, Joseph Gilman, Esq.—Mr Gilman was born at Marietta, Ohio, was 31 years of age, and the eldest son of Benj. I. Gilman, Esq. of Philadelphia—he graduated at Harvard University, and adopted the mercantile profession.

In Charleston, S. C. Mr Thomas Noyes, of Wiscasset, aged 33.

In this city, on Monday, Hezekiah Hooper, son of Mr Benjamin Bates, aged one year—Mrs Tracy, wife of Mr Nathaniel T. aged 29—Mr John Cram, aged 36—widow Eliza Bates, aged 47—Mrs Mary Taylor—Alexander Adolphus, son of Mr William P. Greenwood, aged 9.

Mrs Sarah, wife of Mr Silas W. Sawin, aged 20—Mrs Catharine, daughter of Mr Benjamin T. Adams, aged 17—George W. Brown, aged 16.

PROPOSALS will be received, until the 15th day of September next, for building the TWELFTH CONGREGATIONAL CHURCH, on South Allen street, near the Massachusetts General Hospital, in this city.

The Church is to be of brick, 73 by 77 feet, and 32 feet high, to have three galleries, 126 pews on ground floor, and ranges of free seats.

Sealed proposals will be received for erecting said Church complete; also separate proposals for *Carpenter's* work and *Mason's* work,

Drawing and specifications of the work will be exhibited at No. 93 Court-street by Alexander Parris, Architect, and all necessary information will be there given.

Ample bondsmen will be required, and the terms of payment will be satisfactory. The church is to be finished by the 1st day of June, 1824.

LEWIS TAPPAN,
GEORGE BOND,
JONATHAN LORING.

August 29.

FOR sale at this office, one set of Wakefield's translation of the New Testament; also Butler's Analogy, second hand.

FOR the accommodation of those who preserve their files of the REGISTER, arrangements have been made with a bookbinder for having them bound at a reasonable price. Files of single volumes, left at this office, will be neatly bound for 87 cents,—or two volumes will be bound in one, for one dollar.—New subscribers wishing to begin with the present volume can be supplied with the back numbers.

JUST published, and for sale at this office, "WAR, a poem, in three parts. By Samuel Webber, M.D."

FOR sale at this office,
BARROW'S Sermons, in 5 vols. Eng. ed. (1 set.)
HOOKER'S Ecclesiastical Polity, 3 vols.
WAKE'S Translation of the Genuine Epistles of the Apostolical Fathers.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

WANTED a number of copies of No. 7, Vol. II, of the CHRISTIAN REGISTER.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

THREE IMPORTANT QUESTIONS ANSWERED.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition. August 1

DR BANCROFT'S ORDINATION SERMON.

JUST published, and for sale at this office,——"A Sermon, delivered at the Installation of the Rev. ANDREW BIGELOW, to the pastoral care of the Church in Medford, July 9, 1823. By Aaron Bancroft, D. D. Pastor of the Second Congregational Church in Worcester;—together with the Charge, by the Rev. Dr Ripley, of Concord, and the Right Hand of Fellowship, by the Rev. Mr Walker, of Charlestown."

POETRY.

MR REED.—The inclosed leaf was torn from an almanac some years ago, and I was so much pleased with the creed on one side, [*see our first page*] and the poetry on the other, that I have carried it in my pocket-book ever since. I should be gratified by seeing them in the CHRISTIAN REGISTER. Yours, A. B.

When gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean, who, not in vain,
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.
If ought should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good, I *would* pursue,
Or do the sin I would *not* do,
Still he who felt temptation's power
Shall guard me in that dangerous hour.
If wounded love my bosom swell.
Deceiv'd by those, I priz'd *too well*.
He shall his pitying aid bestow,
Who felt on earth severer wo;
At once betray'd, deny'd, or fled,
By those who shar'd his daily bread.
Though vexing thoughts within me rise,
And, sore dismay'd, my spirit dies,
Yet he who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.
When sorrowing o'er the clod I bend,
Which covers my *once dearest friend*;
And from her voice, her hand, her smile,
Divides me—for a little while,
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.
And O, when I have safely past
Through every conflict—but the last,
Still, still unchanging, watch beside
My painful bed—for thou hast died—
To point to realms of cloudless day,
And wipe the latest tear away.

ASPIRATIONS OF YOUTH.

BY MONTGOMERY.

Higher, higher, will we climb
Up the mount of glory,
That our names may live through time
In our country's story;
Happy, when her welfare calls,
He who conquers, he who falls.

Deeper, deeper, let us toil
In the mines of knowledge;
Nature's wealth, and Learning's spoil
Win from school and college;
Delve we there for richer gems
Than the stars of diadems.

Onward, onward, may we press,
Through the path of duty.
Virtue is true happiness,
Excellence true beauty.
Minds are of celestial birth,
Make we then a heaven of earth.

Closer, closer, let us knit
Hearts and hands together,
Where our fireside comforts sit,
In the wildest weather;
Oh they wander wide, who roam
For the joys of life from home.

Nearer, nearer, bands of love
Draw our souls in union,
To our Father's house above,
To the saints' communion;
Thither ev'ry hope ascend,
There may all our labours end.

MISCELLANY.

ADVENTURES OF A BIBLE.

The interesting story, called the "*Adventures of a Bible*," a part of which we have given in past numbers, will be finished in our next. After passing through the family of Mr B——, where was witnessed a continual scene of discord and profanity, of unthankfulness for the bounties of heaven they enjoyed, and ill-nature to those around them, the Bible "finally fell into the hands of Thomas Carter, an amiable young man, who was just going to seek his fortunes in the town."

AFTER the residence of a week in the family of his father, I accompanied Thomas Carter to the town. During that week, much passed before me to gratify my best feelings. It was as unlike the family of Mr B——, which I had just left, as if no relation or principle of union, had ever existed between them. Here was mutual love, and respect for each other; order and peace, the fruits of that piety, which it was my peculiar office to produce, to strengthen, and to perfect. I was cordially welcomed by all, and there was not a member of the family who did not, in the course of that week, bestow on me a part of the attention, which each of them was accustomed, every day, to give to his own Bible. This was notice, with which I could not fail of being gratified; but much as I became, in this short time, attached to every one about me, I was not sorry to be chosen as the peculiar friend and travelling companion of a young man, who was soon to be exposed to temptations and trials, of which he had not yet dreamed; and who was so well disposed to avail himself of my advice and assistance

Thomas Carter had worked upon the little farm of his father till the age of twenty-one;—and as this farm was all, which his father possessed, and, divided amongst his children, would give very little to each of them, Thomas did not find much difficulty in persuading his parents, to permit him to seek employment for himself, and to see more of the world. He had read the abridgment of Cooke, and of Anson's voyages, which had exercised and strengthened that curiosity, which formed a distinguished trait in his character; and although he knew little more of a ship, or of a sea life, than what he had learned from these books, he was resolved to enter himself at once a sailor, and, if possible, to see and to do as much, as had been seen and done by the most experienced navigator.—With good capacities, a mind ambitious of excellence, strong in principle, at once amiable and brave, sincerely believing and reverencing the scriptures, and accustomed to the daily offices of piety, he was as well prepared to meet the dangers to which an adventurer is exposed, as perhaps any young man of his age. Unsuspicious and ingenuous, he spoke as he thought; and actuated in all his conduct by a high sense of duty, it was not easy to entice him by flattery, and still more difficult to shake him by direct and open opposition. The immediate sphere of my own labours promised therefore, and gave me happiness, for which I shall never cease to feel the highest and the warmest gratitude;—and I cannot but hope that the relation of them, with some of the most striking incidents which occurred within my notice, and to the production of which I was myself instrumental, will be at once interesting and profitable to others.

Safely lodged in the middle of the pack, which he carried on his back, I was again conveyed to the town; and on the evening of the following day, found myself once more on shipboard. Here I lay unmoved till the third day; when, no sooner did I feel the hand of my new friend, and receive the strong influences which were conveyed to me from his heart, than I was convinced that I had neither been forgotten, nor that any unworthy motive or feeling had occasioned his apparent neglect of me. It was a delightful morning, when I first saw the light; the morning of a day to me far more glorious, than was that, when the "morning stars first sang together, and all the sons of God shouted for joy." It was the morning of that day, which is rendered for ever dear and holy to Christians by the resurrection of their Lord. It was a day which I have reason to remember, as I believe that it is the date of convictions and of impressions, which one at least will carry with him to the hour of death, and for which he may have cause to bless God through the ages of eternity.

The sky was without a cloud, and the surface of the water as smooth as glass. It was a spectacle to awaken the strongest emotions of admiration of the power, and wisdom, and goodness of the Creator. I was in the hand of Thomas, as he stood gazing upon the scene; and for a moment he was comparing it with what he had anticipated, when the course of his thoughts was suddenly interrupted by the inquiry of a man who, taking me from his hand, said to him, "do you read this book?"

"I do," said Thomas, surprised, but not confused at the question.

"And do you believe it?" inquired Gerrish.

"Certainly," he replied with the same firmness. "Do not *you*?"

Gerrish answered only with a smile; at the same time returning me to his hand.

"If this book be not true," said Thomas, "the world itself has not a Creator, and there is no such thing as truth. And if it be true, let me tell you it is not to be laughed at."

Gerrish was a man of great vanity, strong in his passions, and intemperate in his pleasures. Better educated than many sailors, and with some inquisitiveness, he had obtained a reputation amongst them, by telling what was deemed a good story, and singing a good song; and he had more than once availed himself of the influence which this had given him, to prejudice the minds of some against revelation, who were afraid to contradict, and who knew not how to answer him. He never, indeed, could be said to have been a believer, for he had never seriously read the scriptures; but he had, when very young, learned something of them; and even the little which he knew, had sometimes restrained him from vice, and often embittered his hours of vicious enjoyment. But a few years before this conversation, a book which was written to disprove and ridicule religion fell into his hands; and so well was he prepared to believe the argument, and to relish the jest, that he read it again and again, till he not only became a confirmed infidel, but felt that he had gotten the means also of convincing and of confirming others. In the true spirit of his new faith, he now gloried in his iniquity; and though he could scarcely repeat more of the Bible, than what he had learned from the book which had taught him to laugh at it, no one was more ambitious of shewing his knowledge of the scriptures, and when he had got his man, perhaps few, who knew so little, could make a worse use of them.

Gerrish had however learned to respect Thomas, for he had seen that his was no common mind; but he was anxious too, if possible, gradually to overcome one who, he saw, was not to be converted by a smile.

"I should not laugh, indeed," he replied, "if I believed it."

"Why you do not believe it," said Thomas, "is not an inquiry for me to propose; but if this should prove to be the word of God, it will be a most solemn question for you to answer in the day of judgment."

"If I believed that such a day would ever come," he replied, "the question might indeed startle me; but even then, I think, I should have something to answer. I know a little of the book, though I confess that it is some years since I have read it. One story's good, till another's told; and perhaps I could tell you some stories of it, which you don't know as well as I do."

"Perhaps you might," said Thomas; "and I possibly could tell you some, which you may not have been in the way of hearing. In the family of my father, this book has been read every day since my remembrance; and not only have I heard much on the evidences of its truth from the pulpit; but my father, who has always been a great reader, was not only very fond of every thing which he could get upon the subject, but was much in the habit, in the evenings, when we sat together, of telling us what he had read; and I have more than once seen him as happy, when he had found something new to strengthen his faith, as I believe a poor man would be, if he was actually to receive a thousand pounds. So you see that I have had some opportunities of knowing *why* I believe, though indeed I have never before been called to dispute with any one, who openly denied revelation.

This answer did not encourage Gerrish; and had not three others come up to them, who had often listened to him on this subject, and who were men whom he felt that he could easily manage, he would gladly have dropped it. But the other three sailors were immediately interested in the conversation. They had sailed before with Gerrish, and he had silenced them all, without however convincing them; and at this moment they had a feeling of security, and of confidence, in their faith and their principles, which they had not felt before. In their hearts they were already clinging to Thomas, as such a friend as they wanted.

Gerrish thought, when he began, that he had much to say; and the truth is, that he could have said much, if he had been with a man, either very weak, or viciously inclined. But a jest, he saw would do no good, and might bring him into greater difficulty. Thomas therefore, after waiting long enough for a reply, without receiving one, observed, "if this book should prove to be false, what do christians lose by believing it? I never saw a man who was not happy, in proportion as he made it the rule of his faith and practice; and I have known some, who have been made happy by believing it, who without it, would have been entirely miserable. But if it should be true, what do *they* lose who disbelieve and wantonly disobey it? "Whosoever shall deny me before men," says Jesus Christ, "I also will deny him before my Father and the holy angels."

"If it should be true," said Gerrish, "I am unquestionably damned."

"Are you sensible of what it is to be damned?" replied Thomas. "Would you go to sea, if you thought that there was an equal chance, whether you would be lost, or gain the port for which you were sailing? Would you not call him either a fool or a madman, who should plunge himself rashly, or for his amusement, into a gulph, into which some of the wisest men had made every possible inquiry, and were convinced that no one who entered it, could ever rise again in this world? But how much greater folly or madness is it to pursue a course which, if the gospel is true, (and the wisest men of this world *have* believed, and *do* believe it to be true,) will plunge the soul into hell? And may it not be true? Is its truth absolutely *impossible*?"

"Perhaps not," said Gerrish; "but it is possible too that the sky may fall; and then, you know—"

"It is possible too," said Thomas, "that you may be judged; and you have confessed that, did you believe it, the thought would startle you. And does not even the *possibility* make it worth some care, to be prepared to meet God in judgment?"

"This is bringing things too much home," replied Gerrish. "I confess that I was glad to get rid of that subject, in getting rid of revelation; and I have no desire to awaken my conscience, which is apt of itself to rouse up sometimes, and to give me more trouble than I like in putting it to sleep again."

"Well then," said Thomas, "as you probably like facts, let us talk of one fact of the New Testament. Paul says, 'if Christ be not risen, then is our faith vain.' Now should you not believe in the New Testament, if you believed that Jesus actually died and rose from the dead?"

"I could not help believing," replied Gerrish.

"And upon what evidence," said Thomas, "would you believe it?"

"Upon any fair evidence," replied Gerrish.

"Suppose then," said Thomas, "that you had been in Jerusalem at the time of the death of Christ, and had seen him crucified, and had afterwards seen and conversed with him alive, and in health. Would *that* convince you?"

"Certainly," he replied.

"But suppose," said Thomas, "that you had been a few miles from the city, and four men, in whose characters for truth you had every reason to place confidence, should come to you, and in the most solemn manner assure you, that they had been accustomed to daily conversation with him for some years; that they had been present at his crucifixion; and had since, for some days, actually seen and conversed with him."

"I should be apt," replied Gerrish, "to inquire very closely into their characters, and to find how far their interests were concerned in the story."

"And if you should learn," said Thomas, "that it was *against* all their interests in this world, that they believed in this fact; that they were men as capable of judging of its reality as yourself; that they could have no objects either of ambition or of wealth to obtain by it; and that they were ready to seal the truth of their testimony with their blood; should you not at least think it very probable, and deserving of serious consideration."

"I confess," he answered, "that I think I should."

"And if seven others, of equally unquestionable characters, should each tell you precisely the same story; and assure you that they had eaten and drank with him since his resurrection; that they had handled him; and one in particular, who would not believe the assurance of all the rest, that he had put his finger into the prints of the nails by which he was fastened to the cross, and had thrust his hand into his side;—would not this remove all doubt?"

"But this is evidence," replied Gerrish, "which I cannot have."

"It is evidence which you have," said Thomas; "and it is not all which you have. Jesus was seen *forty days* of his disciples, during all which time he familiarly conversed with them; and he was seen of above *five hundred* at once, of whom Paul said, that many were alive, when he wrote his first epistle to the Corinthians. Now if you would believe your own senses, would you not believe the senses of so many men, who all agreed in their statements, and who not only were not interested to deceive you, by appearing as witness of this fact, but, as far as this world goes, were in the highest degree interested to conceal their evidence?—Now the truth is, that it is impossible to have any other evidence of this fact, than the testimony of respectable witnesses; and in what court would evidence like this be deemed unsatisfactory?"

"Come, come," said Gerrish; "at this rate you will make a christian of me, I must not yield so easily."

"And if you *were* a christian," replied Thomas, "should you be less happy than you now are?"

Gerrish was now called to some duty; and the other sailors going apart to indulge their new feelings, I felt a new glow at his heart, as Thomas fixed his eye upon me. *He that converteth a man from the errour of his ways*, said I, *shall save a soul from death, and shall hide a multitude of sins*; and he instantly resolved to avail himself of the first favourable opportunity of resuming the conversation.

The day passed; and by him at least, with whose thoughts and conduct I was best acquainted, it was passed well. The three sailors who had listened to the conversation in the morning, requested Thomas to read to them in the afternoon, whilst Gerrish and the rest were sitting by themselves; and when they all came together at the close of the day, I remarked with great pleasure, that whilst I was with them, not an expression escaped from the lips of either, which, if consulted, I should have been disposed to censure. Such was the influence which good sense, united with prudence and firmness, and exerted in the cause of religion and virtue, gave to the character of this young man. There was not a hand on board which did not already wish for his friendship, nor one who did not feel some restraint, in his words at least, for fear of appearing to be unworthy of being admitted to a share of his regard.

A man who has once shewn himself to be ready and able to maintain his moral and religious sentiments, is, I belive, very little liable soon to be called upon again to defend them. A good beginning, in this, as well as in many other things, is one of the best securities of future safety and success. Had Thomas Carter been afraid of a laugh, he might perhaps heen laughed out of his principles; or if he had secretly retained them, he might have been ashamed, or afraid to bring them into action. Now every sailor, perhaps, could not answer questions on these subjects as well as he could, for all have not had equal advantages; but every one, if he will attend to it, may know the difference between a jest and a reason; and if he will reflect upon the infinite importance of religion and virtue, which concern his eternal condition hereafter, he will soon, or easily be laughed out of his best happiness in this world, and his greatest interest in the future. Every one therefore should make the best beginning which he can; but if he has neglected this, he ought to take the very first opportunity in which he is exposed to temptation, and exert all his firmness against it. If he perseveres, he will overcome; but if he yields at present, *intending* to do better hereafter, he is lost.

LEGHORN HATS.

The common red-top grass that grows in our meadows, is superior in durability and colour, to the Leghorn straw. It may be selected by handfuls by following after the mowers, before the grass is shaken out. To bleach it requires a very simple process: Scald and dry the grass two or three times which takes out the green colour—then to whiten it still further if you please, by placing it in a tub or barrel in such a manner as to expose it to the fumes of brimstone; or braid it and then fumigate it, as the milliners do their Leghorn bonnets. When we consider it costs the price of six or eight weeks labour of a girl to purchase a Leghorn hat, is it not well worth the while for farmers to let their boys select grass for their sisters and others to braid. Even the largest of the grass makes hats of finer quality than gentlemen commonly wear. More than a million of dollars has been paid for Leghorn bonnets within the last year. *Ver. Gaz.*

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